1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

1822, 2:90, who also gives soychuhèt, for "men that dwell with God beyond the world"; *Tehuelche*, Sánchez Labrador, 1936, p. 65, and Hervás, 1800–1805, 1:133) Setebos (Pigafetta, 1906, 1:56, 60, 78), Sesom or Sesó (Moreno, 1879, pp. 239, 387); Kck-a-once, Tchûr (Gardiner, 1852, pp. 23–24); Maiph (Beauvoir, 1915, pp. 180, 189, "espíritu bueno," "sombra"); Maipè (Borgatello, 1924, p. 22). The reiteration of the idea that the dead go to the Supreme Being after death is suggestive of the similar *Ona* conception, as is also the relative aloofness of the *Tehuelche* deity.

Evil happenings were attributable to an evil spirit or evil spirits, known under the names of Cheleulle, Cheleule (Pigafetta, 1906, 1:60, 78), Atakannakanatz (Falkner, 1774. p. 116), Achekenat-kanet (D'Orbigny, 1835–47, 4:220, "good and evil"); Agschem (Moreno, 1879, pp. 235, 416), Valichu or Gualichu (Sánchez Labrador, 1936, p. 66; Musters, 1871, p. 180; Borgatello, 1924, p. 22), Camalasque (Viedma, 1837 b, pp. 75–76), Kérenk(e)n (Spegazzini, 1884, p. 237) Kerrkenge (Moreno, 1879, p. 387), Kakenga, Kubejeken (Outes, 1913 a, pp. 486–487, "dios"); Jasemel (Peña, 1914, p. 11, "un Dios"). Gualichu is a non-*Tehuelchean* and non-*Araucanian* word. A good deal of *Tehuelche* religion seems to have consisted in propitiating and holding at bay these malevolent spirits, although some of them were apparently benevolent guardians of the *Tehuelche*. The best piece of rhea meat and the first bottles of liquor were offered to Walichu (Lista, 1879 a, p. 77).

Certain miscellaneous observances of a magico-religious nature have been recorded in fragmentary form. The new moon was given a salute with low muttered words (Musters, 1871, p. 179; 1872, p. 203). The cry of the nightjar over the camp or the toldo was an omen of sickness or death (Musters, 1871, p. 182; 1872, p. 203). It was taboo to injure nightjars (Musters, 1872, p. 203) and to take young half-fledged hawks from the nest (Coan, 1880, p. 113). Hair clippings could be used in black magic; when camp was broken, everything not taken away was burned lest some enemy should get hold of the article and do harm to the previous possessor of it (Moreno, 1879, p. 239). A lunar eclipse was attributed to Gualichu entering the moon and breaking it up; the people then would spit at the moon and throw stones at it to drive the evil spirit away (Borgatello, 1924, p. 22). On starting to smoke, the smoker would blow a puff toward each of the four cardinal points and mutter a prayer (Musters, 1871, p. 174; 1872, p. 203). At marriage feasts, great care was taken lest the meat or offal of the animals slaughtered therefor was touched by the dogs, as this would have been unlucky; at the shaman's child-curing rite, in which a white mare was killed and eaten, care was taken that no dogs should approach (Musters, 1872, pp. 201–202). On the occasion

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The office of wizard is not hereditary; indeed those I met with were unmarried. A boy or a girl, if what we should call odd, as in the case of Cayuke's daughter, an old-fashioned and eccentric girl of thirteen, is considered to be marked out as a wizard; but the functions, so far as directing ceremonies, are sometimes performed by an ordinary member of the party. The stock in trade of the regular wizard consists of a few fetishes, or charms, carried in a bag, carefully concealed from public gaze, and exhibited to his colleagues alone. In addition to these, they seem to possess a real knowledge of simples, although this is not confined to them. Their professional operations are never accompanied by epileptic seizures and real or simulated convulsions. They, of course, are expected to prognosticate the success or failure of undertakings, and the issue of sickness, and foretell the future generally; and their position in this respect is a dangerous one, as a failure of their predictions is frequently punished with death; but, to make up for this risk, they are universally received with honour and hospitably entertained, and are usually enriched by the accumulation of presents. The power of witchcraft is by no means believed to be confined to them; any person may be suspected of this crime, and it is not an uncommon occurrence for people when dying to lay their death to the charge of some person by name. All the missionaries' instructions did not prevent Casimiro, after the death of either his mother or one of his wives, from sending an agent to kill a woman who, as the deceased averred, had bewitched her. Certain signs and omens are superstitiously regarded; one particularly dreaded is the cry of the nightjar, common on the slopes of the Cordillera, which, if uttered over a camp or toldo, betokens sickness or death to some of the inmates. They hold this bird in great veneration, and object to its being injured in any manner. Another animal supposed to be possessed of magical powers is a flat toad-like lizard, which is believed to lame horses by mysterious agency, and is killed whenever met with.

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was late and disturbances might occur, he considered it would be better not to allow any liquor to be sold until the following day, when all arms might be stored in a safe place, and anybody who felt disposed to get drunk might do so with comfort. To this Casimiro agreed, further assuring me, in the most positive manner, that *he* would keep sober. Whilst we were sitting by the fireside, a bird, exactly resembling our well-known nightjar, flew over our heads, uttering its peculiar grating cry; the Indians all looked startled, asserting that it was a sign of ill luck, and that whenever this bird croaked in the vicinity of an assembly of people some one was sure to fall sick or die. Their superstitious belief in the ill-omened bird received a confirmation, for in the middle of the night, while asleep by the fire, I was roused by Graviel, who, shaking my arm and shouting 'Let us go, let us go!' rushed away from the firelight into the dark night. His father and myself followed him, and after a long chase caught and, with difficulty, mastered him. He was raving mad, struggling violently, and vociferating incoherent nonsense. When the fit had passed off, his exhaustion and prostration were so great that all thought he would die; but he recovered for the time.

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At break of day we were all on the alert; and as the evening previously we had been too tired and hungry to observe the scenery, I proceeded to reconnoitre the locality generally. To my great surprise, the head-quarters of Checoque consisted but of four toldos, belonging to the chief and his brother-in-law, the men who had received us having come from distant residences unaccompanied by their wives, and bivouacking, like ourselves, in the open air. The scene of the encampment was a valley running east and west, the western end being apparently shut in by some high mountains, spurs of the Cordillera. A good stream watered this valley, which was everywhere more or less wooded: away to the north-west, about four miles distant, the apple-groves might be seen; these trees had, however, already been

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3: Musters T-5 (1869-1870)1872
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chu", is supposed continually to lurk outside and at the back of the toldo, watching for an opportunity to do harm to the inhabitants, and is only prevented from causing continual annoyance by the spells of the doctors, which latter are not only supposed to be gifted with the power of laying the devil, but also affirm that they can see him. On an occasion of sickness it is a common custom with these and other Indians to try and drive away the evil spirit by firing off guns and revolvers, throwing lighted brands into the air, and beating the backs of the toldos with lance shafts or bolas. Besides this particular household devil, if I may be allowed the expression, there are many others who live in caverns under particular rocks and rivers; these are supposed to be the spirits of departed members of the medical profession. Their power was, as far as I could ascertain, confined to the districts contiguous to their habitations.

These Indians have also a custom of saluting the new moon, patting their heads and murmuring an incantation. They also salute in the same manner the spirits of the rocks and rivers. I at first was of opinion that they merely saluted these objects as specimens of the Creator's handiwork, but at last was inclined to think that their devotions were directed to propitiate the tutelary demons presiding over them. They have many signs and omens; one peculiar one is the cry of the night-jar, which, if uttered over a camp or toldo, betokens sickness to some of the inmates. They also object strongly to this bird being injured in any way. Another animal looked upon as having powers of witchcraft is a flat, toad-like lizard, common on the slopes of the Cordillera. Its power is confined chiefly to laming horses, and it is killed whenever met with. When about to smoke, the Indians invariably puff a portion to each cardinal point, muttering an incantation; they then lie prone on the ground, and inhale several puffs, which produces a state of torpor or insensibility, lasting perhaps one or two minutes, when they take a drink of water and recover their senses. Sometimes the intoxication is accompanied with convulsions. This intoxication is not confined to the Indians, I myself having frequently, after inhaling tobacco smoke, experienced the same results.

The position of wizard or doctor is not a very desirable one, as in the event of his prognosticating a success in a war expedition, or cessation in sickness, or any other event which is not realised, the chief will not unfrequently have him killed. Wizards are chosen *not* by hereditary descent, but by peculiarities exhibited in their youth. Women are allowed to become doctors, but such are rare. Witchcraft, however, is not confined to these wizards, and sometimes a dying man will state that so and so has caused his death by magic, in which case the person accused,